



## Domestic and Foreign Items.

**ANOTHER KIDNAPPING CASE.**—A man giving his name as John R. Finally, and a woman whom he calls his wife have just been arrested in Baltimore, and brought before the Mayor of this city, and committed for deposing, about a month ago, a young colored girl from this city, named Sarah Taylor, to Washington, and there attempting to sell her to a slave dealer. The girl discovered the villain's designs before he had consummated his bargain, and threatened to expose him, when he became alarmed and fled, and she was sent back to this city.

**NEW CALORIC ENGINE.**—Mr. Ericsson, whose unsuccessful experiment in the construction of a large caloric engine some two years ago is well known, has been more fortunate, it seems, in a subsequent experiment in the same direction. He has invented a caloric engine which has been successfully worked at different places as a stationary engine, and has been also employed in propelling a yacht, which ran at a very good rate of speed, and with a surprising small quantity of fuel. Mr. E. has devoted his attention to the preparation of drawings, and to making arrangements for the extensive manufacture of these engines, of various sizes, with a view to their introduction as a labor-saving machine. "Ericsson's Caloric Engine Agency" has been opened at 538 Broadway, where two of the engines are to be set up and practically employed in manufacturing purposes, that their powers may be advantageously exhibited.

**A FORTIFICATION AT SANDY HOOK.**—A special Board of Engineers composed of Major Henry Brewerton, Brevet Major J. G. Barnard, and Capt. G. W. Cullum, will soon assemble at New York city, for the purpose of planning a fortification to be built on Sandy Hook, N. J.

**LOLA MONTES** has been playing and delivering comic lectures at the Stadt Theater, this city.

**LAKE NAVIGATION.**—The regular line of steamers between Collingwood and Chicago, will commence running on the 1st of May; and the regular line between Toronto and Niagara on Monday next.

**BRAIN OR SPOTTED FEVER.**—The *Norman* (Chenango Co.) Union notices the appearance of a terrible disease known by the above name, as follows: "We have heard painful rumors for a few days past of a strange sickness in Sherburne and Columbus, which has resulted in a number of deaths. It is called by some a 'brain fever,' by others a 'spotted fever'—the sickness terminating, when fatal, in from seven to forty-eight hours. In Sherburne the first case was Daniel S. Church, a resident of this village, in Sherburne on a visit. In addition, we learn there have been four deaths in that town. Of these we heard the names of but two, the only son of William Cook, a young man aged twenty years, of much promise, and highly esteemed, and Alvan Shipman, aged twenty years, a much respected citizen. In Columbus, it is rumored, there have been some deaths from this disease. We expected particulars from our Sherburne and Columbus friends, but not having received them, we are compelled to go to press with this general statement."

**FREE-LOVEISM IN CENTRAL NEW YORK.**—A correspondent of the *N. Y. Tribune*, writing from Skaneateles, N. Y., contradicts the recent reports of the extensive prevalence of Free-Loveism in that place and vicinity. He says: "After diligent inquiry, and being cognizant of a reward of \$100 having been offered to a strenuous opposer of Spiritualism to find one family in our town who inculcated or believed in the infamous doctrine of 'Free-Loveism,' I have been thus far unable to find a solitary family. Spiritualists are no more to blame for Tyler's present course, than the Methodists were for his conduct when a minister among them; and for twenty innocent families to bear such a reproach, is too bad."

**A SLAVE BOY, eleven years old, was killed by his master, Francois Reuche, in New Orleans last week.** Reuche was arrested and held to answer. Witnesses proved that the boy had been ill treated since October last. His master was in the habit of beating and kicking him in the most violent manner, and had on several occasions tied a handkerchief over his mouth to prevent his screams from being heard in the street. About fifteen days ago, witness saw Reuche beating the boy violently over the head with an iron instrument, which he believes was a pair of shoemaker's pincers. At that time the boy appeared to be sickly, and wounded in his legs.

**GALE ON THE OHIO, AND ITS SAD EFFECTS.**—Quite a hurricane swept along the Valley of the Ohio during portions of the day and evening of the 18th. At Louisville, considerable damage was done. At Cincinnati, two or three school children were badly injured by the bricks blown from the chimney of a school house. At Pittsburgh, the gust raised a great commotion, and the tempest made sad work with a fleet of coal boats in the vicinity of Brown's Island. Eight boats and barges were lost, and the lives of from twelve to sixteen men.

**A HEAVY robbery was committed in New Orleans on Sunday, March 21.** The office of Henry Shepherd, Jr., was burglariously entered and \$1,500 in money and \$100,000 in notes stolen therefrom. An advertisement cautions the public against negotiating the notes, and offers a large reward for their recovery.

The *Pittsburgh Post*, speaking of business prospects, says: "Our manufactures are again at work, and in all departments talent, energy and enterprise, and the profitable employment of capital, are gradually and healthfully triumphing over the hard times. Everything looks encouraging, and before the spring is open, everything will be moving calmly in its accustomed channel."

**FROM MEXICO,** we have the intelligence that several battles have been fought between the Constitutional and Presidential forces, but none, as yet, of a decisive character. The army of Zuloaga was on its way to subdue the rebellious city of Vera Cruz, and it was conjectured that a battle, which would in all probability determine the issue, would be fought somewhere between that city and the capital.

Three recent attempts, says the *Columbus (Ga.) Enquirer*, have been made by highway assassins to shoot passengers in the cars while the trains were passing some secluded spot on the road from Savannah to Macon. As yet none have been arrested, and it is hard to account for such wanton attempts at murder.

**THE AMERICAN POSITION IN CHINA.**—A letter from on board the *Minnesota*, dated Hong-Kong, January 14, and published in the *Philadelphia Evening Journal* says: "Our position here is regarded as exceedingly awkward. As long as the difficulties with the Chinese were the subjects of negotiation, the American Commissioner was treated with respect by all parties. But since the commencement of warlike operations by the French and English, we have been compelled by our orders to stand aloof, and we are looked upon as waiting to share the advantages gained by the labor of others. It is to be hoped that our Government will see the propriety of putting an end to this condition of affairs, and giving Commissioner Reed authority to pursue a more vigorous policy."

**THE UTAH EXPEDITION.**—The Utah correspondent of the *Leader*, writing under date of January 31, says that Mr. Mowett and Sol Gee, who started for the Flathead country on the 24th of December, had returned. They reached the encampment of Capt. Magraw's command on the Popoigne branch of Wind River, where their march was arrested by deep snow. The wagon road expedition were all well, and the animals were wintering finely; but the Crow Indians had come down and threatened to run off their stock, and made suspicious movements generally. In view of these facts, Colonel Johnston had dispatched a party of thirty teamsters, to convey the expedition to Camp Scott. The October mail from the States arrived at the camp on the 18th January, and that of November on the 30th. All was well at the camp, and no movement of a military character is reported.

It is said that in Hampton, N. H., all the liquor sellers have been converted, and closed up their business, the hotel landlords among them.

**GEX. SUTTER,** the California Pioneer, it is said, is not in such reduced circumstances as has been represented. His title to large tracts of land having been established, the miners are endeavoring to settle with him. For a single tract, east and south of Feather River, he is to receive \$15,000.

**A BARN and contents,** including eight horses and some cows, belonging to Homer Ramsdell, was burned down at Newburgh, on Saturday, 24th ult. While it was in flames the eldest son of Mr. Ramsdell courageously broke in and took out two kegs of blasting powder, to prevent the injurious consequences of an explosion. Loss \$12,000.

**AT WAUKEGAN, Ill.,** last week, at a rehearsal, preparatory to a school exhibition, a boy who had part in it had to fire a gun. In his haste he forgot to draw out the ramrod—fired, and the ramrod, after passing through a board partition, entered the back, near the spine, of Miss Marks, inflicting two serious wounds and causing paralysis of the lower extremities. It is feared she can not survive.

**WESTERN EMIGRATION.**—A telegram from St. Louis, under date of March 25 says that the number of emigrants daily passing through that city on their way westward, is very large, and on the increase. The Pacific Railroad takes up a hundred a day, and the Missouri River steamers are crowded. Kansas is thus in a fair way to receive a large accession to her population this present spring.

**A widow woman named Mrs. Mary Cutter,** while walking across the Central Railroad bridge, at Rochester, on Thursday of last week, was run over by a locomotive, and instantly killed.

**AT the second meeting of the creditors of Lawrence, Stone & Co., in Boston, on Thursday of last week,** claims amounting to \$640,000 were found, making an aggregate of debts of nearly \$3,000,000.

**THE property of the Naumkeag Manufacturing Company, at Ashburnham, Mass.,** consisting of a cotton mill and dwelling houses, was sold at auction on the 17th inst., for \$8,850. The cost, about ten years since, was \$36,000.

**ACCIDENT FROM SWALLOWING FALSE TEETH.**—A Lynn correspondent of the *Boston Traveller* writes that a man named Bartlett, belonging in Swampscott, swallowed, while asleep, a set of six false teeth, with gold plate attached, which lodged in his throat, and came very near causing his death. Two physicians from Lynn were called, whose efforts to relieve the man proved unavailing; and it was not until Dr. Pearson of Salem—who had been sent for—arrived, the following afternoon, that the masticators were removed.

**AT the watch factory at Waltham, Mass.,** about seven hundred watches are now turned out per month, which are said to be fully equal to articles of the same character of foreign manufacture, where they are correct time-keepers, and can be offered at greatly reduced rates.

**A BLACK MAN SOLD AT AUCTION.**—Messrs. Barbour & Son sold at auction a few days since the old wooden buildings at the corner of Sudbury and Portland-streets, to make room for improvements. The auctioneer stated that he should sell to the highest bidder the buildings and their "contents," with the exception of the bricks and stone, but was quite surprised, if not alarmed, upon being subsequently informed that one of the buildings contained a negro tenant at the time of the sale. The black man, it is said, was once a Southern slave, although a free man at the present time. This little incident created considerable merriment, as the auctioneer is known to be somewhat ultra in his Anti-Slavery views.—*Boston Courier*.

**THE Mayor of Louisville has ordered the arrest of Capt. Travis,** who had advertised to shoot an orange from the head of a boy, in that city, on a wager of \$1,000, in evidence of his skill as a pistol shooter. Complaint was made by many citizens, who were incensed at this wanton trifling with human life. The Mayor has very properly forbidden the experiment.

**FATAL FRIGADE.**—A man named Paudeen, who was mixed up with the row in which Bill Pool was killed some two years ago, assaulted a man named Cunningham at a drinking house, this city, on Saturday, March 20. Cunningham discharged a pistol at him, the ball piercing the lungs and lodging in the spine. Paudeen has since died.

**KANSAS IN CONGRESS.**—The bill to admit Kansas into the Union as a State, on the basis of the Lecompton Constitution, has passed the Senate at Washington, after many able speeches on both sides. It will probably come up in the House some time during the present week, where its fate is doubtful.

**SUMMARY OF CONVERSIONS.**—The *Examiner* of this week says: "Our revival summary for three weeks past, though imperfect, of necessity, shows a great advance. Over seventeen thousand conversions are therein specified, and the ingathering on probation and otherwise, reported in our Methodist exchanges during the same period, amounts, by our own count, to over twenty thousand more." The summary specifies the following conversions: Maine, 111; New Hampshire, 82; Vermont, 305; Massachusetts, 2,574; Rhode Island, 387; Connecticut, 795; New York 2,388; Pennsylvania, 1,746; New Jersey, 698; Delaware, 40; District of Columbia, 21; Ohio, 1,148; Maryland, 9; Indiana, 737; Illinois, 1,146; Michigan, 694; Wisconsin, 465; Iowa, 278; Minnesota, 388; Missouri, 424; Kentucky, 498; Tennessee, 711; Virginia, 295; other States, 177; British Provinces, 287.

**SINGULAR DEATH FROM POISONS.**—On Thursday of last week, James Fitzgerald, a young man, died at 289 West Sixteenth-street by inhalation and absorption of arsenite of copper, on Tuesday last, while working in a paper-hanging manufactory. Dr. Griswold, of 581 Hudson-st., to whom the facts of the case became known, is of the opinion that the affair requires investigation as to whether the mode in which the business is carried on in certain branches is dangerous to the lives of the employees, who are principally boys.

**AMONG the disaffected Democrats in Kansas is General Whitfield,** of border ruffian memory, who could not swallow the Lecompton swindle, and as a consequence, has been removed from the land office at Kickapoo.

**GREAT HAUL OF ROCKFISH.**—On Tuesday last, says the *Norfolk Herald*, Wm. E. Taylor, Esq., of this city, being at his Willoughby Point farm, observed an extraordinary large shoal of fish within the little bay which forms his fishing ground, and ordering the seine to be run out, succeeded in catching sixty-four rockfish of enormous size, some of them weighing one hundred pounds. More might have been taken, but the seine was not in a condition to repeat the haul at that time.

**AN ARMY OF WOMEN AGAINST ALCOHOL.**—The *Akron (O.) Beacon* gives an account of an assault which a company of women, armed with axes, hatchets, hammers, etc., lately made upon the rummies of Cuyahoga Falls, near Akron. They battered down doors, entered shops and cellars, demolishing bottles, jugs and demijons, and rolling barrels of rum, beer and cider, into the streets, and emptying them into the gutter.

**UNIQUE BAPTISM.**—Willis, on returning from a recent visit to the city, thus describes one of its agreeable incidents: "I was sorely arrived, when my brother took me to a gay party at James E. Cooley's. Our friend, the ex-publisher and politician, had invited three hundred of his friends to witness the baptism of his child. The service was performed in the octagonal central room of the principal suite of apartments; and it was certainly a novel contrast, to see a babe in the arms of a rector in full canonicals, in the midst of so gayly dressed an assemblage. And when the prayers came, and amid the brilliantly-lighted gildings and mirrors, the ladies, in their jewels and plumes, felt upon their knees at the embroidered ottomans, and bowed their shoulders to the solemn responses, it was the applying of a trying touch-stone to luxury and beauty."

**IN Crown Point, N. J.,** recently, three men called at a public house for liquor. The keeper of the house tapped a new barrel; they drank, and two of them died almost instantly; the other barely escaped with his life.

**A LETTER to the Philadelphia Journal,** written on board the U. S. frigate *Minnesota*, says that six or seven of the crew have been killed or crippled for life, by falling through the hatchway of the fore-room, since that vessel left the United States.

**THE pressure upon the Banks of Virginia,** in the shape of public opinion, it is thought, may possibly induce a resumption of specie payments before November next.

**THE Pittsfield (Mass.) Sun** says: "Mr. Henry T. Hancock, who resides in the west part of this town, on Monday, took from a well on his premises, which he was cleaning, on account of the bad state of the water, 482 dead frogs."

**A STATEMENT was, not long since, made, in the San Antonio Herald,** to the effect that the Mormons of Texas were going to join Brigham Young, at Salt Lake. Rev. Lyman Wight, who is the leader of that sect in Texas, contradicts this statement, saying, "we despise the life and conduct of Brigham, and consider it a perfect slander to have our names associated with his on paper."

## LATER FROM EUROPE.

The royal mail steamship *Niagara*, Capt. Wickham, which sailed from Liverpool on the 13th of March, arrived at Halifax on Friday morning of last week, and immediately the following items of her news were sent over the Telegraphic wires to the Associated Press of this city:

The steamship *Indian*, from Portland, on Saturday, the 27th of February, arrived at Liverpool on Tuesday the 12th inst.

Pursuant to its adjournment the British House of Commons met on the 12th inst., when the announcement was made by the Chancellor of the Exchequer, Mr. Disraeli, that in answer to Lord Malmesbury's note, a very satisfactory dispatch had been received from the French Government, and that the misunderstanding between the two countries had consequently terminated.

The appeal of Orsini and his fellow-conspirators, condemned to death for their attempt upon the life of the Emperor of the French, has been refused.

Arrests continued to be numerous throughout France. Rumors were afloat that satisfactory news from India had been received, but the dispatch had not reached Liverpool when the *Niagara* left.

**FROM CALIFORNIA.**—The United States mail steamship *Moses Taylor*, arrived at this port on Friday morning last, bringing \$1,403,949 in gold. The passage from San Francisco was made in twenty days and fourteen hours, which is the quickest on record.

The weather had been favorable for mining, and the miners had made some fortunate hits.

The "American Company" at Chip's Flat, in Sierra county, had lately taken two hundred pounds of quartz from their lead by blasting, which quartz yielded \$5,000 in gold. This Company also has a placer claim, from which they have washed out \$120,752 since September, 1855. The *Sonora* papers report that \$10,000 were taken out of the Cardinell quartz claim, near Tuttletown, during the week on the 20th ultimo.

Flour was commanding from \$17 to \$20 per barrel at San Francisco. Michael Brennan formerly of this city, and some time connected with the Press, and who was sent out some two years ago by the Mount Hope Mining Company as their agent, poisoned his wife and three children, and then committed suicide by the same means. Depression of spirits in consequence of pecuniary troubles were supposed to have constituted the cause of this horrible act.

## THE SWEDENBORGIAN.

**PUBLISHED by the AMERICAN NEW CHURCH ASSOCIATION, ROOM 47, BIBLE HOUSE, New York.** Edited by REV. R. F. BARRETT, Orange, N. Y.—A neat bi-monthly periodical, devoted to the interests of Spiritual Christianity, as expounded in the writings of that greatest Seer of Spiritual Unfoldings. Subscriptions received by S. T. MUNROE, 5 Great Jones-street.

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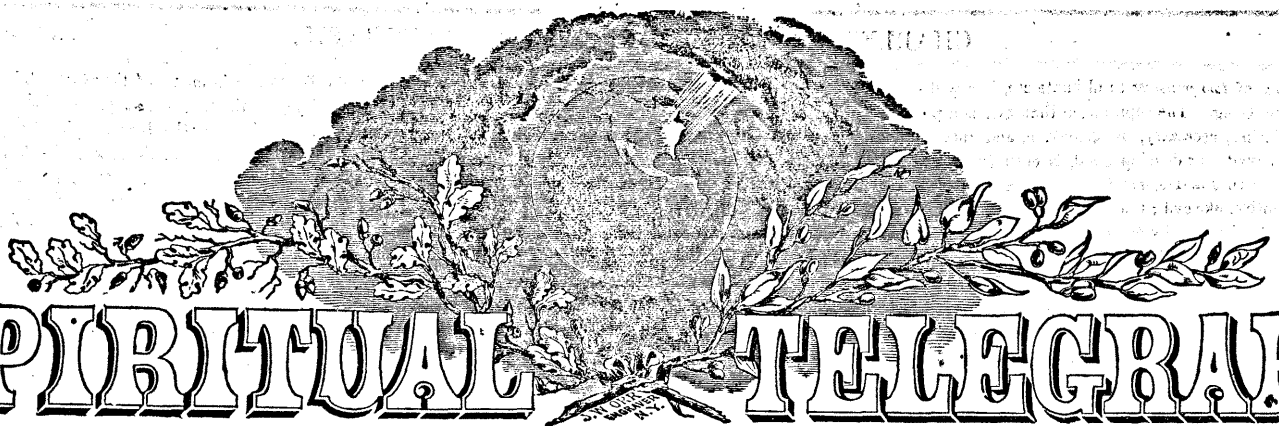
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# SPIRITUAL TELEGRAPH

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WHOLE NO. 309.

## The Principles of Nature.

### THE NATURE AND USE OF EVIL.

In examining and reasoning upon any phenomenon, physical, intellectual, or spiritual, we must first establish a basis on which to ground the superstructure of theory or philosophy which we intend to erect. In exploring any unknown realm of scientific investigation, we must be charted and compassed with some basic and constant principle, else our course will be uncertain, and our discoveries inconclusive and unsatisfactory.

All actual knowledge of things exterior to the mind, is obtained from an external source, because the mind can not originate knowledge in itself. Facts and truths are existences; knowledge is the cognition of those existences by the mind. Among our earliest conceptions of truth, is the recognition of the relations of cause and effect—the early established idea, that for any observed phenomenon there must be an adequate cause. An immediate cause we also observe to be the effect of some pre-operating cause lying farther back, that on another, and so on *ad infinitum*. In observing any particular phenomenon, we find that the relations of cause and effect regularly alternate, until, if traced backward toward their source, they become lost in the invisible. We are cognizant of no original independent cause, every cause being observed dependent on some other cause for existence. In tracing back the chain of causes toward their source, we inevitably arrive at an uncaused, self-existent, first cause of all. That cause must be superior to all—supreme, infinite, eternal. If self-existent, its existence is of necessity, and hence it is immutable; for whatever exists of the necessity of its nature, exists as its necessity compels; it is a unit, and must be perfectly harmonious with itself. There must, also, be harmony, or a fitness, between it and its effects, and hence as to its effects, it must be good, for fitness is good. Nothing, therefore, can exist contrary to the nature of the grand original Source of all being. It is philosophically an impossibility for two antagonistic infinities to exist. It is also an impossibility for antagonistic effects to flow from the same cause; neither can an effect be endowed with the power ever to become directly antagonistic to its cause.

This, then, is the philosophical basis on which we rest our theory of evil: The supreme, un-caused, all-efficient cause of all finite existences, is an intelligent, infinite spirit Personality, omnipotently positive to all his works, and to them the supreme good; the only and perfect ruler of the entire natural and spiritual universe—always ruling in accordance with laws made and instituted in conformity with the nature of the existences governed—entirely harmonious in all his works, and unchangeable in his operations.

Our anchorage being in these first principles, let us go carefully at work to make the requisite soundings and explorations, to determine where lies the cause of so much apparent evil, both in the natural and spiritual worlds. For true it is that apparent evil does exist, and many, having the palpable evidence of their senses to this fact, and being unable to satisfactorily account for

it, are forced to deny either the supremacy or the goodness of God.

If God is the author of all things below himself, and all his works are in harmony with his nature, how is it that so much of ill, pain and imperfection exists in his kingdom?

To obtain a satisfactory solution of this question, we propose instituting an inquiry into the nature, origin, and use of evil in its various manifestations, and on its several planes of being. We shall first consider evil on the natural or material plane, and secondly on the spiritual or moral plane.

#### EVIL ON THE NATURAL PLANE, CONSIDERED ABSTRACTLY.

By evil on the natural plane, is generally understood anything or event that causes pain, unhappiness or misery, to animated being, or destruction of life to animate or inanimate organic being. Good, on the contrary, is that thing or event that produces pleasure or real happiness in animated being, or the development of life, form, and use in animate or inanimate organic being. Happiness consists in the enjoyment of life and the natural, orderly exercise of the various functions; in the harmonious operation of all the powers, faculties, and natural tendencies of being. Life is the motive principle of being, ultimated in activities of love, in the selection and appropriation to self of the affinities of being, and the rejection and casting off of non-affinities. This is the same of all activities in all the departments of animate or organic life.

Life, then, is happiness; and the more intense the life, the more perfect and intense the happiness. Perfect happiness is attained only at the point of perfectly developed and unobstructed life.

Abstract good, then, is life. Evil, being that which causes pain or unhappiness, consists in the interruption, derangement or destruction of life and its harmonious operations. Death is the total absence of life. It is known that life is a positive, potential principle emanating from the Great Fountain of life, and operating on and through matter. Now, as we can find no positively lifeless matter in the universe, it follows, that, in *absolute reality*, death does not exist. No such principle is discovered in the whole universal kingdom of being. Those changes usually denominated death, are but the ever-changeful expressions of progressive life.

Evil being opposed to life, or good, has, in the absolute sense, no existence as a principle of power, but refers alone to the partial or entire absence, or imperfect workings, of life. Evil, then, exists only by comparison. As life does not pervade the whole universe in its perfect fullness, as the subjugation of rudimental or chaotic matter to the harmonious operation of law, is a progressive operation, and as there must of necessity be convulsions, tumults, and inharmony in the realms of nature until this state is attained, there must of necessity be apparent or relative evil.

All forms, appearances, or events, are projections of life, from the interior, invisible, or Spirit-world, to the exterior, or world of forms, and are, as results of life and action, in themselves

good. The phenomena of conflagrations, of floods, of tornadoes, of earthquakes, are, in themselves *alone* considered as really good as are those of sunshine, gentle rains, soft breezes, and all the milder forms of phenomenal life, being, like these, but the expression of life and motion. The deadly night-shade is as really an outbirth of divine energy and life, as is the rose, though not designed for the same use. These forms and phenomena, considered in reference to themselves and the inanimate world, are good; but considered in reference to organic, animal, or human life, they become stupendous evils. Again, the gentle sunbeam, bearing life and beauty to plant and flower, and infusing joy and gladness into the hearts of all animated nature, as it descends into the well-watered vale, or reposes upon the cool mountain side, is a heaven-sent blessing; yet on the parched desert, withering plant and flower, scorching man and beast, it becomes a greater evil than storm, or flood, or wild tempest. The light song and the gay dance, the merry laugh and the wild, free joyousness of a young heart, are the bright treasures of a spirit at peace with itself, and enjoying its possessions in tranquillity; but to her who stands by the bier of her first-born, they become torture intolerable.

How is it that that which to one is an unmixt good, to another becomes an unmitigated evil? The cause lies not in the phenomena themselves, but in the conditions of the sufferers. Conditions are either harmonious or inharmonious with surrounding circumstances; if harmonious, life is promoted; if inharmonious life is destroyed, totally or in degree. Conditions harmonizing with circumstances are good, and those that are inharmonious are evil.

Phenomenal good is, then, the adaptation of circumstances to conditions; phenomenal evil, the antagonism of circumstances to conditions. When circumstances or surroundings are harmonious with the state or conditions of existences or beings affected by them, they are good; when inharmonious, they are evil. As conditions or states ever vary, there can be no universal standard adapted to all. Good and evil on the phenomenal plane are relative, and the standard is not in the phenomena themselves, but in the state of the persons or things affected thereby.

Now, as the economy of nature is progressive advancement from a state of chaotic inactivity to one of perfect life, and from one degree of life to another, continually ascending, it follows, that until perfection is attained by the ultimatum of life in the highest form, there must, of necessity, be imperfection in life or its expression, and if imperfection, apparent or relative evil.

Phenomenal or relative evil on the natural plane is not the result of an evil principle out-working itself in nature, but the imperfect working of principles of good—the lack of a full expression and development of harmonious results. It is not, as some have supposed, the effect of an eternal positive principle, existing as a necessity for the development and exhibition of good, a shadow to contrast the lights of life—a hideous deformity married to divine loveliness, that by the contrast that loveliness might be the more apparent. That philosophy is unsound which



requires the presence of *two positives* to ultimate use, in any department of life and being. The supposition that evil is a potential existing principle, necessary, by opposition, and antagonisms, and strife, to exhibit or develop good, is entirely at variance with sound reason, and arises from the erroneous idea that good is but relative, like evil; that both are but convertible terms, and that both exist only by comparison. This, however, has been shown to be not the real state of the case.

Neither is evil the reign of a malignant demon, wresting from the hand of Omnipotence the fair heritage of this love, the glorious workmanship of his hands, and trampling it in mighty fury beneath his feet. The kingdom of our God is not rent from this grasp, nor the strings of his starry lyre swept by an enemy's hand. All in the illimitable realms of being, transpires in harmonious accordance with divinely established laws, fixed and equal in their application, and ever tending toward one end—progressive perfection. Whatever of pain or ill befalls us in this imperfect state, is the result of imperfection in the operation of perfect laws, or of our own inharmonious conditions.

No organic animal or spiritual being can become absolutely and perfectly evil. Whatsoever of life exists in it, is good. If a being can not be divested of all life, he can not become absolutely evil. But though we must deny the existence of absolute evil, we recognize the existence of relative and partial evil in all the departments of being.

The truly philosophical man sees no principle of evil in nature. He views the operations of all things as but the outworking of immutable law, imperfect in their results, indeed, but not owing to any antagonistic principle opposing, but to the necessary imperfection consequent on the progressive condition of the material elements of nature—a condition pertaining to all finite things.

J. T. C.

#### NATURE'S DEFINITION OF HER LAWS.

NUMBER TWELVE.

Before appealing to Scripture teachings to sustain the premises and reasonings therefrom embraced in my previous numbers, I feel it may be well to give a brief summary thereof, as I much fear many, if not most of your readers, may have lost the thread of the discussion from the length of time intervening since the appearance of my first number (November 8, 1856).

Regarding the immortal Spirit as being two distinct consciousness identities associated in union as one organization and entity, I have tried to show that the ultimate of Nature is our external, finite, mortal selfhood, while our interior divine immortal soul is an emanation direct from the great central heart of the universe or God, and is alone the child born in his image. In affirming this opinion, I have accepted as true that God works by and through perfect and immutable law, and that all the progressive unfoldments of Nature are in harmony with his established design. Hence if man is a development of and in Nature, as is generally asserted now by the scientific minds, then he has been born under the same law through which the lower forms of life leading up to him, found birth on earth. Conceding that truth is an unit, and nature is harmonious with herself, my effort was to learn the principle of the law under which the truth of rudimental and of complex forms of organic life occurred in the vegetable and animal kingdoms, inferring that if this could be discovered and apprehended, then we could account rationally for the birth of man also, and more intelligently comprehend his origin and nature, if not his destiny.

In order to unravel this intricate question, I quoted phenomena in nature, such as the action of pollen on different plants, the presence or absence of sperm in eggs, the seemingly spontaneous growth of wild grasses, oaks succeeding devastated pine forests, etc., to show that the law of germination is the impregnation of embryo germ-seed with an undeveloped form-principle, and that conception consists in the literal union of life-entity with such form-principle under a law of conditions and kindred affinities. While I thus attempted to explain her ordinary operations as exhibited in reproduction, I also appealed to her phenomena to show there is also a law of progression which operates both in the refinement and perfection of forms, and in the birth of new and higher forms, through which in all her domain, the complex have been in time evolved from the rudimental germ-forms in her different kingdoms.

Accepting as true that the varied phenomena of nature are effects which prove a cause and a means used, and freely assenting that God is the primary cause of these effects, I have

tried to show that the governing means used are simply and solely life and form—hence that life and form are manifestations of the operating cause or God. Reasoning thus, I have contended that form is a manifestation of the wisdom-attribute of Deity, and life of his will-power or attribute—these conjointly executing a devised process of creation, tending to a designed end for which creation was instituted. Assuming that a motive prompted creation, and that its results disclosed the end sought for, I concluded that Nature's ultimate is that end, whatever it may be, and on the hypothesis that this ultimate is the human spirit-man, I claimed that in him should be found united and manifested those attributes of Deity engaged in the process of unfoldment unto him.

As love is the great characteristic attribute of Deity, it seemed to me clear it should be prominently manifested in the constitution of the immortal spirit-child; but unless I could find it an acting means in developing the lower forms of Nature leading up to her ultimate, the human spirit man, I could not see how it could be a part of the perfected and ultimate form evolved.

Recurring, then, to the hypothesis that God is love, and the soul the child of God, and testing this by the general teachings and experiences that we have an interior divine teacher within us, that "will lead us unto all truth," if we but truthfully seek counsel there, my conclusion was and is, that we who should thus seek counsel are children of Nature, and represent her ultimate—hence are organized spirit-men—while this interior divine teacher is the child of God—an emanation from, and manifestation of, his love-attribute, not born of the flesh, but of Spirit, for God is a Spirit. I have, thus reasoning, presented the following theory to explain the birth and existence of the varied forms of life on earth, to wit:

There was a time when this earth was but an organized mass of united atoms of matter, held together in unity by the projected will-power of Deity indwelling therein. This will-power was innately endowed with aspiration to execute a devised process of creation—hence was ever active, according to the conditions of matter it pervaded, to progress onward in its mission. Thus in time the mineral kingdom of earth became so refined as to present the organized motion or action of this indwelling will-power, disclosing what science terms the principle of motion. This being the ultimate unfoldment possible in that kingdom, the innate aspirations of will-power, to execute its mission, demanded and attracted unto itself the devised form-principles for its emanations or currents to unite with and individualize in, and thus was born the living rudimental germ-forms of the vegetable kingdom, as links in the devised chain of forms leading unto man as the ultimate. This same innate aspiration was ever actively at work refining the conditions of, and perfecting, the varied forms of that kingdom, until in time the culminating point for unfolding innate attributes in vegetable forms, was attained, when the same necessity for higher forms to individualize in, occurred; and through the same law giving birth to the germs of this kingdom, were the rudimental forms of animal life born on earth. Again, in time, was consummated that refining and perfecting process in conditions and forms of animal life, involving a culminating point to therein farther unfold innate attributes, and again occurred the same necessity for the higher or human form to progress in, hence through this same law did will-power, or as we may now term it, life, attain union therewith, and thus give birth to man on earth.

Such is substantially the theory contended for, and the conclusions drawn therefrom are, that man is, alike with lower forms of animal life, a developed manifestation of the wisdom and will-attributes of Deity, and as such but the highest form of animal life on earth; that as a form of animal life, he was born in a rudimental condition, his mental organization being but germinal, and the subject of a progressive refinement and unfoldment, ere maturity was attained, involving long ages in this progress. When this was attained, man became the base of the higher form of life adapted for the love-attribute to unite with and personalize in. On this hypothesis I have denied immortality as inherent in man at his birth on earth, and also as belonging to all races at this day. As I admit it is now an element in a part of humanity, it follows, if I am right, that there was in the past a time of life when this higher form of life occurred, and a person in and through whom this higher form was born on earth.

Having thus as succinctly as I could, stated the substance of my previously presented views, I purpose now to show the Scripture teaching of creation agrees with this progressive birth of

forms of life ending in man—of the rudimental condition thereof in the infancy of the race—of his progression unto a point when the kingdom of heaven (the human spirit-form) was born, and to show from the same that Jesus was the Adam of this kingdom, in whom was first associated these united but distinct identities of soul and spirit, or Divine and human natures, thus constituting him, by virtue of his Divine nature, the first-begotten of the Father, and by virtue of his being the culminated representative of the human animal kingdom, that which he so emphatically termed himself to be, "The Son of Man."

I respectfully ask of your readers to preserve this synopsis of my previous numbers to test the Scripture arguments I purpose submitting to show that man as a creation of and in Nature, is but a form of animal life, and that it is the interior soul or divinity in us which constitutes "the breath of life in his nostrils, whereby he becomes a living soul," or an immortal spirit-entity and child of God.

I do not propose to ignore the Spirit-revelations contained in Scriptures, but to offer an interpretation thereof different from the theology of the past and present. If their records can be harmonized with the teachings of science at this time, and thus religion and science be brought into new and more harmonious relations, we shall all be benefited, and truth will the more prevail. I believe I can contribute to this desirable result. X.

#### MEMORIAL

IN BEHALF OF THE PEOPLE OF OREGON AND WASHINGTON TERRITORIES.

To the Hon. Senate and House of Representatives of the United States of America:

Your memorialist, being a citizen of these United States, is in honor bound to respect impartially the rights and interests of his fellow-citizens. And whereas his testimony as published in a work entitled "A Plea for the Indians, with Facts and Features of the Late War in Oregon," seems to place the people of that and the adjacent Territory in such a reprehensible position as may excite unjust opposition against their claims for six millions of dollars as indemnity for losses and expenses of the late Indian war:

It is but just that your memorialist should affirm in connection with this testimony, that although the war was (as he believes) unnecessary and cruel, being waged and carried on for months against a people who only desired protection and justice; yet your memorialist would respectfully submit the following considerations in palliation, if not in vindication, of the people of those Territories, and for their claims upon the National Treasury for the expenses thus incurred.

1. The war, however wrong, was only a natural and practical expression of the common sentiment, which declares that "the Indian is destined to perish before the march of civilization," and implies that those who first settle upon his lands must be the exterminators of the race; and therefore the people of those Territories have only perpetrated what has been common to the settlement of every State (Pennsylvania and Rhode Island excepted) since the landing of the Pilgrims on the American shore.

Moreover, the people of those Territories have not only the sanctions of precedents, but of the PRESIDENT, who in his late Annual Message asserts that "the Indians are hostile, and require expensive military expeditions to overawe and chastise them."

2. A statement like this, without qualification, from the highest functionary in the land, seems to indorse in the most authoritative and public manner all the numerous wars and spoliations which from time to time have been inflicted upon these people, and particularly the late destruction of Inlupudata and his tribe at Spirit Lake, and the slaughter and robbery by Government troops in the Gila Valley, where a village was consumed, most of the people put to death, six hundred acres of corn destroyed, and a thousand head of sheep, beside cattle and horses, taken as spoils; also the massacre at Ash Hollow by order of Gen. Harney, where it is said that one hundred men, women and children, actually suing for peace, were shot down or driven into the Platt River and drowned; and also the long-continued war, aided with bloodhounds, against the Seminoles in Florida.

3. In addition to all this positive sanction by Government, the people of those Territories have also the passive, yet potent, approval of all the churches in the country; for it is manifest that transactions which have not been done in a corner, involving so much misery and waste of life and property, must

subject, which was most ably discussed by Mrs. H. Mr. Frost, in a very gentlemanly manner, apologized to the audience for his rudeness at the previous lecture, and stated that many had previously thought that he had been imposed upon, and therefore he felt anxious to ascertain how the imposition had been practiced. Dr. Hatch then informed Mr. Frost that if he would bring his skeptical friends with him to the next meeting, he would see that they also should become a Committee to select a subject. Accordingly, on the following evening, at the opening of the meeting, Dr. Hatch called for the doubting gentlemen to propound their question or subject, or to adopt any other plan they might choose, to satisfy themselves on this point. The offer was entirely open, bold and fair, but nobody availed themselves of it, and no other course was left than for the audience to select a Committee of unbelievers in Spiritualism. This was proposed, and a Committee was nominated, of whom Dr. Page, who said he was from abroad, and had just arrived in the city, was Chairman. The Committee propounded the following question:

"Is a peculiar form of matter required for a high order of intellect? and if not, why is it manifested in no other form than man?"

The Spirit replied, that if it were possible to dissolve the simple elements into one element, we should call it God; that the life in the mineral, vegetable and animal kingdoms, is perfect in each department, and a *kind* of intellect pervades them all; that it requires certain assimilations, combinations, and forms of matter to produce *human* intellect. Intellect is much more general than intelligence; the horse has intellect, but the developed *man* only can have a high order of intelligence. It does not require intelligence to make a soul. Intelligence results from combinations of previously and several-times assimilated particles of matter.

Man's *moral life* is promoted by eating those things, the atomic constituents of which are most progressed. To show this, the lecturer instanced the greater beauty of flowers and more perfect fruits which derive their nourishment from human graves. We do not profess to give more than a very brief (and probably imperfect) synopsis, as we are informed that the lecture will be hereafter published in pamphlet or book form.

#### INTOLERANT CHRISTIANITY!

We are told in Holy Writ, that God created man in his own image. The history of the past and the daily experience of the present, seem to reverse this proposition, by showing that it is man who creates God in *his* own image; that is to say, every man creates for himself an *ideal* God, whom he believes to be a *real* entity, and whom he worships and obeys, in just such degrees of spirit and of truth as may compare with his faith in the perfectness of his own workmanship. A stubborn, unrelenting man creates and worships a stubborn, unrelenting God; a changeable man, a changeable God; a merciful man, a merciful God, and so on.

The man who will not forgive an injury—who will extort what he calls his "just dues," to the uttermost farthing, from the widow and the fatherless—who sticks to the very letter of the law (when it rules in his favor), and eschews its spirit—who will turn poor non-paying tenants from his house in mid-winter, and yet retain their scanty remnant of furniture in liquidation of his *just claims*—such a man must necessarily believe in a God of Calvinistic ferocity, and in a hell of Puritanic intensity of heat. His God is incarnated in his own heart, iron to iron and ice to ice. When in sanctimonious, prayerful mood he "crooks the pregnant hinges of the knee" before his ideal creation, he is flattered with the delusive idea that he is worshipping the true God, when the truth is, he is simply paying a back-handed compliment to himself. It is the rough, untrimmed edition in paper covers, paying homage to the same work done up in calf, embossed and gilt-edged; it is the normal self worshipping the abnormal self. The monkey who sees his grimacing visage in the glass, and being charmed with the enchanting sight, peeps behind the mirror for a closer view, is just as likely to find the object of his search in that direction, as his slightly superior brother "hombre" is, to perceive or reach his God by stretching his neck or his voice heavenward. The ventriloquial process of talking in the stomach, would serve his purpose better, as it would be nearer the throne of his God, that is, nearer the heart.

A number of "religious" men of the above description, recently met together in Boston in the Park-street Church. This church, situated on the corner of Park and Tremont-streets, has long been

known among the ungodly as "Brimstone Corner." It is a current story in Boston, and probably a true one, that some fifty years ago, more or less, a divine of this church expressed from its pulpit the horrible proposition that hell was literally paved with (unbaptized) *infant skulls*. While the public allusions to the literal fires of hell, have been growing less frequent in every other Orthodox church in Christendom for the last twenty or thirty years, until the subject has become almost obsolete, the atmosphere of Brimstone Corner is as redolent of sulphurous odors as at any time since the Revolution. On the 6th of last month the band of religious men above mentioned met for the purpose of prevailing upon their God to help put down, or choke down, that unholly reformer and unsaintly Christian, Theodore Parker. From the Boston *Liberator* we quote from their prayers:

"O Lord, if this man is a subject of grace, convert him and bring him into the kingdom of thy dear Son. But if he is beyond the reach of the saving influence of the Gospel, remove him out of the way, and let his influence die with him!"

"O Lord, send confusion and distraction into his study this afternoon, and prevent his finishing his preparation for his labors to-morrow. Or, if he shall attempt to desecrate thy holy day by attempting to speak to the people, meet him there, Lord, and confound him, so that he shall not be able to speak!"

"Lord, we know that we can not argue him down, and the more we say against him, the more will the people flock after him, and the more will they love and revere him. O Lord, what shall be done for Boston, if thou dost not take this and some other matters in hand?"

"O Lord, if this man will persist in speaking in public, induce the people to leave him, and to come up and fill this house instead of that."

The "exhortations" which alternated with these prayers were of the same character. One man urged his brethren to pray that God would put a hook in this man's jaws, so that he may not be able to speak.

The *Liberator*, in considering the style of the above petitions and their probable result, very pithily and pertinently quotes from the Bible, the Prophet Elijah's comments on the priests of Baal, and the reader will see at a glance that their God and the God of Park-street Church are wonderfully alike.

"They called on the name of Baal from morning even until noon, saying, O Baal! hear us. But there was no voice, nor any that answered. And it came to pass at noon that Elijah mocked them, and said—Cry aloud! for he is a God! either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked! And they cried aloud. . . . And it came to pass when mid-day was passed, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded!"

It is very fortunate for this generation that Christians of the Park-street stamp are greatly in the minority. Were it otherwise, the man who could not be argued down, would be shot down. The fires of Smithfield would be relighted on Boston Common, and the thumb-screw, the scavenger's daughter, and the trial by water, would again be the chief appliances and means of grace by which to bring erring and contumacious men to God and glory. As it is, the world still moves; Theodore Parker still lives and preaches, while our Park-street brothers are beating the air in vain. So mote it be! J. F. C.

HYMNS OF SPIRITUAL DEVOTION. By Thomas L. Harris. Part 2, and Part 2 and 1 bound in one volume. New Church Publishing Association, 447 Broome street, N. Y.

The first part of this series of hymns was published several months ago; and now for the convenience of those who have that little publication, a second volume has been separately issued. The two parts are also issued in one neat 16mo. volume of 293 pages, the whole being sold at 75 cents. These hymns were dictated by Mr. Harris at different times while under a spiritual afflatus, and are really what they purport to be—"hymns of spiritual devotion." To those who are acquainted with the previous spiritual writings of Mr. Harris, it would seem unnecessary to speak of the merits of this production. We will say, however, that we regard it as supplying an important desideratum in the lyric and devotional literature adapted to those who are seeking a more interior and spiritual life.

#### Movement in Bridgeport.

We learn that the Spiritualists of East Bridgeport, Conn., have formed themselves into an association, and opened and fitted up a pleasant hall for lectures. They are anticipating a visit from some of our eminent lecturers. May the movement be productive of much good.

THE MOVEMENT: A JOURNAL OF REVOLUTION.—Under this title the first number of a new paper has just been issued in this city, to be devoted to socialistic and general reformatory philosophy. It is a super-royal octavo sheet, and is edited by John Allen, Albert Brisbane, and others of their general modes of thinking. The Philosophy of Charles Fourier, we understand, will form a conspicuous feature of this publication. It is published by Allen & Underhill, New York, at \$2 the year in advance.

#### NEW YORK CONFERENCE.

SESSION OF MARCH 23.

Mr. GRUBS presented the following question: Is evil a principle?

Mr. PHENIX said: The question presented embraced a consideration of the theological doctrine of a personal Devil and a local hell; with the popular notions concerning which, he could by no means accord. Neither was he able to swallow the fashionable pill advertised and sold all over the country under the name of "Original Sin." He was disposed rather to look upon man as the most perfect work of God; and he is firmly of the opinion, derived from a careful inspection of the workmanship, that God did not make a mistake either in the plan or its accomplishment. Evil has not a substantial existence any more than cold has; it is simply a condition marking a lesser degree of a real substance which is called heat. Heat is an all-pervading substance or principle; it may be intensified as in the combustion of anthracite or other substances, but it is not created. A body in which caloric is latent, is said to be cold; under its intensified action it is said to be hot, but it is all the while pervaded by the one substance only; the change to our senses is produced entirely by the activity or quiescence of the one principle, and the verdict of our senses upon this point is not absolute, but comparative. A piece of ice produced where the thermometer stands at twenty-eight, and which feels cold to us, would be warm to the touch where the mercury congeals. Evil is likewise a comparative term; and this is the Bible view of evil. It nowhere speaks of it as a principle or a personality in the sense into which theologians, by aid of heathen mythology and the poetic genius of Milton, have finally succeeded in torturing it—heaven and hell are states, not geographical localities. There is a sense in which a man may be said to be in hell, but it has no necessary relation to place, nor is its suffering augmented by the chemical addendum known as brimstone. The attempts to make evil a principle have failed. Man, with his faculties in a state of equilibration, as in the case of Jesus, for example, is seen to be good; less perfectly balanced, he is seen to be less good; moreover, God pronounced him *good*, and who shall contradict him?

Mr. ALLEN said: To answer this question, we should first inquire what man is. He considers him a trinity of loves, of which his body is simply the clothing. These loves unite him to God, to the neighbor, and to the physical world. Are these loves depraved? There is depravity enough in the world, doubtless, but it is not in man—it is in his conditions; the evil is in the outrages inflicted upon us by our surroundings. The sense of smell is not evil, but it may be profaned, so as to make us feel like the man who swears. So of the other senses. The oath is but the meter, so to speak, of our feelings; but the evil is in the profanation of the man, not in the man himself—it is the obstruction to the outflowing of our life, rather than in the life itself—it is external to the man, and in a divine society might be totally abolished. But evil signifies something more than the absence of good; it is the perversion of good into what to us is really evil. We really suffer from the sensation of cold, not because cold is an active principle or substance, for cold is simply the name of a sensation expressive of unattained heat—the evil is in the non-possession of what we need, or in the perversion of it, which is equally injurious. In the present state of civilization, we are constantly subjected to outrages upon all within us that is truly human, and consequently we suffer evil as we do cold, not because evil is a potential entity, but because we have not yet found the substantial good.

Dr. GRAY said: The way to arrive at the true value of any thing, is to look at its future. This will teach us patience as to its present. The excrement of animals, even, viewed in the light of its future, ceases to be only what it seems to him who estimates it apart from its destiny. It is seen to enter into the composition of plants; and then we begin to realize somewhat of its actual value, and learn to be tolerant of its noisome present. In the more perfect beauty of the flower, and in the greater perfection of the fruit and seed which it effects, we find its true present significance. So, if we would know the true value of the present, we must look at the future. When the reformer, as is too apt to be the case, feels disposed to bemoan or to denounce the present condition of humanity, he may learn both patience and charity by looking at its future. By considering man in that light, we make him what God made him—good. He can not, therefore, deplore, with Mr. Allen, the existing condition of the race. There is a philosophy in *crises*. The physician not unfrequently sees it in fever. What to the inexpert seems to be certain progress from worse to worse, is to him but a necessary step toward the better. At last the crisis is reached, and then, in the restored health of the sufferer, nature is seen to vindicate her own processes. The difference was, that the physician saw the fever as to its results or future, while the other saw it only as present suffering. To one it was good, and to the other evil.

Mr. PHENIX said: He fully accorded with what Dr. Gray had stated, and would add, that all evil, so called, is instituted by God himself, and no Devil has anything to do with it. How could we determine what is right, in the absence of all wrong? How can we pronounce upon a sin, but by its opposite virtue? or learn the value of health, if there never was such a state as disease? What could we know of gratitude or of compassion, if there were nothing to call them forth? Hell, as theologically understood, is the offspring of Milton's poetic genius, working upon the plastic materials of ancient mythology, not of the Bible. The slightest change in the significance of words, as in the case of Milton's poem, often produces the greatest departure from the truth. Poetry creates an image to represent a sentiment, and after generations worship it as a *veritable God*! But idleness has reached its climax when it sets up a personal God and a personal Devil as his everlasting antagonist. That good is the ever-active outworking force, is

seen in the changes for the better constantly progressing. The behavior of the aged toward the young has vastly improved since his own recollection. In our boyhood, the parent never let the child come nearer to him than just within convenient reach of his rod. No such thing as intimacy or sympathy existed between them. His duty culminated with the rod. The universal paces were birch. The impressions were made upon the skin of childhood rather than upon its heart. The parent did not recognize in his zeal for fulfilling Solomon's injunction not to spare the rod, the higher duty and Godlike privilege of being the dearest friend and most intimate confidant of his child.

In those days debtors were treated as criminals. They were imprisoned like felons, and the creditor was required by law to pay the enormous sum of one shilling a day for their support! Women were whipped for being scolds! Men were placed in the stocks and pelted with bad eggs and other filth, until they fainted or could endure no farther torture without risk to life. These things would not be endured at present. A culprit here in New York, undergoing what our fathers deemed the righteous penalty of the public stocks and whipping post, would arouse the popular indignation. Such an exhibition in one of our public squares to-day, would not be tolerated by any portion of the community for a single hour. Now, how are we to explain this change? Was the Devil loose then, and is he chained now? or rather, have we not sloughed off somewhat of Moses, and put on more of Christ? But who doubts that the same God inspired both, with the highest truths which the capacity of the race was equal to, in the different epochs to which they belonged? Who doubts that the stocks, etc., of our fathers, were once, with reference to the treatment of public offenders, the highest conception of civilization? They were more firmly rooted, (if possible), in the purest religion and law of that day, than is our own gallows in the pulpit and bench of this present year of grace. In these, and all the advances which have marked the history of the race, we see the orderly outworking of a potential force, or principle, which we name good. Science, for her own convenience, has given a multitude of names to its endless variety of manifestation, but it is the same good under all forms, and everywhere. Consequently, there is no room for evil as a substantive force; the ground is already occupied—good has it in everlasting possession. Moreover, were evil a force, in any sense, not to say the predominant force which popular opinion makes it, then we may as well adjourn our prayer meetings, *sine die*, and suspend all our evangelical machinery at once; for if it be a principle, like any other, it must perpetually outwork new functions through every new combination; so that, instead of the possibility of a decrease of its manifestation, a yearly increase is inevitable, and such a thing as converting it into goodness wholly out of the question. Natural forces, whether moral or physical, never experience "a change of heart."

Mr. COLES coincides with Dr. Gray, that we must look to the future to learn patience with the present; and also with Mr. Phenix, that evil is simply a term of comparison, representing not the absolute, but our own sensations under given circumstances. If an eagle, which is said to rejoice in the strongest light, were to enter this room, and should he express his sentiments freely in our language, he would doubtless say it was very dark—quite too dark for rational and accountable beings to be satisfied withal, and would feel it his religious duty to pray for more light. Now we feel that it is quite sufficient, and should an owl pay us a visit after the eagle had delivered his homily, his exhortation would be leveled at the evil of too much light. The mole, in turn, might denounce the owl as a child of the Devil, by reason of his carnal enjoyment of a light which sadly interferes with the proper discharge of his onerous duties. Men make precisely the mistake which is illustrated by these supposed cases. Were a man to enter a den of rattlesnakes in the Allegany Mountains, he would not be favorably impressed with the natural advantages and sensible odor of the place; but to the rattlesnake it is all right; he finds it perfectly convenient, and its atmosphere bland and salubrious. Mr. Allen, when he protests against the daily profanation and outrage perpetrated by the existing order of things, upon the defenseless faculties of the soul, may find consolation in observing, that when a faculty is crippled in its exercise, the development goes on in another direction. As in the case of blindness, the sense of hearing, etc., becomes more acute. That which is in us, will manifest itself in one direction or another; and in whatever direction growth is gained, so much good is forever secured to the individual. If the ingenious, persevering, worldly-wise thimble-rigger could be compounded with the feeble-minded saint, we might have, as the product, a good man. What the one lacked, the other would supply. The executive talent of the sinner would bring into use the moral and religious faculties of the saint. As it is, we must wait for their future, which will develop two good men instead of one. Mr. Coles concluded by reciting the closing stanzas of a poem written by him some time ago, under an influence which he then supposed to be spiritual:

Let man learn wisdom from the bee,  
Which, by experience, knows  
That honey from the thistle comes,  
As well as from the rose.  
As out of darkness springs the light,  
As oaks from acorns grow,  
So out of error truth shall come,  
And good from evil flow. Adj. R. T. HALLOCK.

ON A VERY HIGH FENCE.—Petitions have been addressed to the Pennsylvania Legislature, for a law prohibiting free negroes from coming into that State. Some of the free States have already passed laws to this effect, and in others the subject is now pending. At the same time, several of the slave States are making endeavors to secure, by legal enactments, the expulsion of all free negroes from their limits. Now, if all the slave States expel their free blacks, and all the free States refuse to receive them, what is to be done with them? Where are they to go? That is the question.

### "TEST THROUGH MR. MANSFIELD."

Under this head we published, in our issue of March 13, a communication from Mr. Rowland Wingfield of Amherstburg, C. W., in which, by a fortuity from which no printing-office is exempt, an unpleasant error was made by the printers in correcting editor's proof-sheets—viz., in the misprinting of the word "Tuck" at the close of the second paragraph. Mr. Wingfield, however, apprises us that according to his reading and that of his friends, we have made a still more important error in the printing of Mr. Mansfield's letter (from the original MS. of which our printers set the types), and which he considers as essentially marring, if it does not entirely destroy, the test involved therein. In order, therefore, to remove any cause of grievance, supposed or real, we reprint the whole correspondence, with the important word in Mr. Mansfield's letter corrected or changed to read as Mr. W. and his friends understood it to read.—Ed.

AMHERSTBURG, C. W., Feb. 22, 1858.

Dear Sir—The interest you take in spiritual manifestations, and an acknowledgment, in justice due to the powers of Mr. Mansfield, a Boston medium, and a total stranger to me, must excuse the liberty I take in addressing you. A few preliminary remarks will be necessary to explain the inclosed correspondence, which I have numbered for convenience 1, 2, 3, 4.

On the 16th of May, 1847, my spiritual communions commenced, which landed me, by spiritual instructions, into the Catholic Church; but not like Dr. Nichols do I turn round on Spiritualism and pronounce it evil, for it is poor logic to assert that the Devil points the way to Heaven. "A house divided against a house must fall," and if the Devil sends so many to Catholicism, it is not very complimentary to "the Church!" I believe the Rochester knockings did not occur till about two years after my first experience; therefore, not having the power to make apparent to others what I heard, saw, felt, and smelt, it would have been ridiculous in me to publish my communions, as the few friends to whom I mentioned them certainly thought me, on that subject, mad. I must here mention, that those friends distinctly remember, although so long ago, my telling them that Spirits always addressed me by the name of "Tuck."

Seeing Mr. Mansfield's advertisement in your paper, Mr. Gatifield, a neighbor of mine, who is an inquirer into Spiritualism, and myself, were determined to test his powers. I therefore wrote No. 1 in cipher, which being placed in an envelope, was gummed, wafered and sealed, it being quite impossible to see through it, and without any direction outside. Mr. Gatifield then wrote No. 2, inclosing it with the previous enveloped letter (No. 1) in an outer envelope, directed to Mr. Mansfield. The key, or letter No. 3, was then sealed and wafered in the same way, to be kept by me till Mr. Mansfield's answer should be received. The seal with which the impressions were made was then returned to its owner, who knew nothing of the contents of the letters, and was starting immediately on a journey of several hundred miles, from which he has not yet returned.

You will perceive that my name was in no way mentioned by Mr. Gatifield to Mr. Mansfield, and that he must have supposed that my enveloped letter, No. 1, emanated from Mr. Gatifield. On Mr. Gatifield's receiving Mr. Mansfield's letter, No. 4, I asked about fifteen of the most influential and leading men in the county of Essex, among whom was our Member of Parliament, to witness the opening of the returned letter, No. 1, and its key, No. 3, and they certainly look upon it as a most remarkable test.

I send you true copies of the three letters, merely putting the initials with asterisks instead of the nobleman's name in full, out of delicacy to the family. Mr. Mansfield's own letter is sent, as the characters of the concluding word can not be deciphered, but so strongly do they resemble the way I write my name, Wingfield, that on the first blush of it everybody, including myself, has read it for that name. I must request of you, after satisfying yourself, to return the original, as no copy can convey the impression conveyed by those hieroglyphics.

Yours respectfully, ROWLAND WINGFIELD.

P. S.—It gives me much pleasure to indorse the truth of the above statement. WM. GATFIELD.

ANDERSON, C. W., Feb. 22, 1858.

No. 1.

Up ulf Tqjsju pg I\*\*\* U\*\*\*—Mose T\*\*\*, ps boz puifs Tqjsju.  
Xibu jt nz Tqjsju obnf boe ipx dbo j of jefoujgife.

SPIMBOE LJONGJIFNE.

No. 2.

Mr. J. V. MANSFIELD, No. 3 Winter-street, Boston.

AMHERSTBURG, CANADA WEST, November 24, 1857.  
Sir—Inclosed I send you a letter addressed to a Spirit, accompanied with the required dollar, and four postage stamps, as the postage of the answer ought to be prepaid to Canada. The answer is anxiously looked for, as a test which will confirm many persons, residing in Canada, in their belief of the truth of Spiritualism. At least I expect an answer from you, should one not be procured from the Spirit-world, stating any opinions or reasons you may have why an answer can not be obtained. Yours, etc., (Signed) WILLIAM GATFIELD.

No. 3.

The key is the following letter in the alphabet for the one intended, and so on through the alphabet, thus: b for a; c for b, and so on. To the Spirit of H\*\*\*\* T\*\*\*\*—Lord S\*\*\*\*, or any other Spirit: What is my Spirit-name, and how can I be identified?

ROWLAND WINGFIELD.

My Spirit-name is Tuck, and I can be identified by a red shirt!

No. 4.

MY DEAR GATFIELD:

I have not been able to get a response to your peculiar note—I say peculiar, because I never have had one that brought such peculiar influences. I have kept it a long time, but only with hope I might obtain response. What I receive from it appears to be Indian tuck; yet I can not make any sense of what I get—a word now, and then a character that resembles—[a word which somewhat resembles "Wingfield," here follows.—Ed.]

Respectfully, your friend,

3 Winter-street, Boston, Mass., Jan. 30, 1858.

J. V. MANSFIELD.

### TRANCE-SPEAKING MEDIUMS—MISS HULETT.

The extraordinary elocutionary powers displayed by the various trance-speaking mediums who are now laboring in different sections of our country, are compelling the attention and exciting the admiration of thousands of unprejudiced persons, who, however skeptical they may be as to the spiritual origin of the manifestations, are not slow in acknowledging their intrinsic merits as purely intellectual productions. Commendatory notices of spiritual lectures are more frequently extorted from the secular press than formerly, and this fact alone is significant that the tide of public opinion has surely turned, and is now running, in the direction of honest and candid inquiry. The dark days of sarcasm and opprobrium, of contempt and pretended dignified silence, are over, and now the scoffers and sneerers are crying out: "What do these things mean?"

The following notice, extracted from the *Advertiser*, published in Fulton City, Illinois, refers to a young lady whom the writer had the pleasure of hearing last autumn, in Rockford, Ill. The great difference between her normal and abnormal powers are astonishing. In her natural state she is retiring, unassuming and apparently very diffident. Her claims to natural knowledge, such as is usually derived from books, or admixture with the world, are very limited. In the trance condition, however, she is a quite different person, and appears to be controlled by a most impassioned and vigorous mind. She usually speaks one hour, upon such subjects as her audience may present, and from the first syllable to the last, there is not the slightest interruption to the great stream of thought which flows from her lips. Our only objection to the lectures we heard was, that the extreme vigor and uninterrupted force of her eloquence was painful by its very intensity. It seemed as though the *spiritual* was struggling, giant like, to leap out of the *physical*, and we were constantly fearful that the latter would succumb to the pressure and give way by exhaustion. No doubt, by this time, practice and experience have mellowed and softened her powers to a more graceful and natural action: J. F. C.

MISS HULETT'S LECTURE.—On Monday evening, February 15, the citizens of Fulton City had an opportunity of witnessing one phase of what is called "Modern Spiritualism."

Miss Hulett, a young lady from Rockford, Ill., not yet eighteen years of age, and possessed of only a common school education, gave a lecture—or, as it was claimed, a disembodied human Spirit, through her organs of speech, gave a lecture, on a subject selected by the audience after she entered the room—which, for sublimity of thought, elegance and beauty of diction, power and pathos of elocution, far surpassed any pulpit effort we have ever listened to in this city.

The subject was "The Human Soul."

In discussing her subject she exhibited more depth of thought—more research into the arcana of man's mysterious nature—than we have ever read in the most labored works on metaphysical science.

After the discourse she was questioned by our most learned men, such as Judge McCoy, D. McCarty, Esq., Rev. Wm. C. Mason, Mr. Robinson and others. To all the interrogations she gave unhesitating, and to most of the audience, satisfactory replies—showing clearly that the intellect that controlled her, whether her own or that of a Spirit, was fully a match for any mind present in the body.

What shall we say then? To say it was her own unaided powers, is to us fully as marvelous as to suppose some higher intelligence for the time controlled her organism. We are half inclined to think it a demonstration to the present age of the truth, that in ancient times, certain individuals "spoke as the spirit gave them utterance."

### THE CAUSE IN MICHIGAN.

THREE RIVERS, MICH., March 7, 1858.

BROTHER PARTRIDGE:

The cause of progressive reform is onward in this section, notwithstanding the host of bitter opposers it has to encounter. Bro. Abram Smith is traveling in this and adjoining counties, and lecturing, in a trance-state, to crowded houses, and with telling effect. Brother J. M. Peebles, of Battle Creek, meets with us once in four weeks, and his lectures are making an impression upon the walls of bigotry that causes them to tremble to their very foundations. A sister belonging to our circle is one of the best trance-speakers and seeing-mediums of whom I have ever heard or read; but she withholds herself from public speaking for the present.

Brother Charles Duel is an excellent healing-medium. A lady, so badly afflicted with rheumatism that her physicians said she would not be able to walk for several months, was enabled



to arise and walk from laying on of the medium's hands only once, and in less than one week she was about her labor as usual, carrying water several rods, washing, and doing all other kinds of house-work. Many other cures, equally marvelous, performed by the same medium and others, might be mentioned, were it deemed necessary; but I see by the TELEGRAPH and other papers that such testimony is abundant.

The writer, though oppressed by poverty, and obliged to follow other business for the support of his family, with assistance from the Angel-world, is endeavoring to proclaim the glorious gospel of the kingdom of universal harmony. God speed the time when the banner of love, light, and wisdom, shall wave in triumph over all kingdoms now controlled by sectarian theology! \* \* \*

Hoping the friends in this vicinity will be remembered by lecturers and all other friends of humanity who may be traveling through our part of the country,

I subscribe myself yours in love,

H. S. DILLE.

#### SPIRITUAL REVIVALS.

WINDSOR, CONN., March 15, 1858.

#### EDITOR TELEGRAPH:

Dear Sir—The cause of Spiritualism in this vicinity, from the humblest beginning, has progressed so far against all opposition that it is now claiming a large share of the public attention. For several months past, meetings have been held in private families, under the spiritual supervision of Miss Howe, a quite young trance-speaking medium, of this vicinity, whose beautiful teachings have won unusual admiration. A public announcement was made last week that meetings would be held at Fox's Hotel, on the evening of the 13th, and afternoon and evening of the 14th, that would be addressed by a medium from Hartford.

The meeting on Saturday evening was addressed by D. Norton, trance-speaking and healing medium, Mrs. H. Puffer, of Hartford, and Miss F. Howe, of Windsor. The meeting on Sunday afternoon was addressed by the writer, and on Sunday evening by Mr. Norton and Mrs. Puffer.

The attempt to originate the first public meeting in Windsor was met by violent opposition. A portion of the Spiritualists believed the tavern an improper place for such a meeting, and withheld from it their countenance, while orthodoxy struggled, as usual, to prevent the spread of the truth and light. But against the combined opposition of both the false friends of the cause and its sworn enemies, the three meetings, agreeably to announcement, were held, and increased in interest and numbers to the close, at which the writer received an invitation from leading friends of the cause in the vicinity, to address another meeting at the same place, on Sunday, March 28.

There was one peculiar feature of interest connected with the speaking at those meetings: The Spirits who spoke through the mediums all seemed to understand the difficulty under which we were laboring in regard to the objections had to the place. One Spirit in speaking through Mr. Norton, adverted to the birth of Jesus at the inn, not thinking it necessary to go up to the temple at Jerusalem, and that he was once calumniated for eating with publicans and sinners; that he came to save that which was lost, to heal the sick, saying that the whole needed no physician, etc. But the most scathing rebuke came through Mrs. Puffer, who said, "that if the moral character of people in that vicinity had become so feeble that they could not stand the shock of a collision with those who were not of their household of faith, they needed remodeling," which, judging from the progress of truth in that vicinity, they will probably receive.

LEWIS C. WELCH.

#### SPIRITUALISM IN DE RUYTER, N. Y.

SHEDS CORNERS, MADISON, Co., N. Y., March 8, 1858.

#### MR. CHARLES PARTRIDGE:

Dear Sir—Having recently, in my perambulations, made the acquaintance of the noble band of progressive friends in De Ruyter, I desire, for the encouragement of the true friends of reform who may be readers of your very excellent paper, to say a word respecting them and their relation to Spiritualism.

De Ruyter is a flourishing village, in a rich and beautiful valley in this county. The sloping hills back of, and partly around, the village, furrowed with ravines, give to the place a picturesque and romantic appearance. Here were early settled many of that orderly and industrious class of our fellow citizens, the Friends; and it is truly refreshing to leave behind for a sea-

son the heartless conventionalities of a false socialism, and taste the sweet inspirations of that plain and hearty cheer that one meets with in the domestic and social circles of the noble few who have taken a bold stand for reform in De Ruyter.

Here, some years since, was issued for three years, that noble little sheet, the *Banner of the Times*, edited by that brave and indefatigable spirit, A. C. Hills, now of your city, son-in-law of your patron and friend, and occasional correspondent, N. Merritt, of De Ruyter. Allow me to say, in this connection, that friend Merritt and Thomas McClintock were the first who bolted from the Friends at the old yearly meeting, Farmington, Wane county.

This heroic little band, invincible as the few who stood their ground at Thermoplae, hold their meetings for free discussion semi-monthly. I have attended twice, and heard excellent speeches from Oliver Mitchell, N. Merritt, George W. Knowlton, Mr. Otis, and A. V. Bentley, Esq., a gentleman of fine talents and noble sensibilities. Mr. David Mitchell, is regular in his attendance, and is a good speaker, though I have not yet had the pleasure of hearing him.

Spiritualism, as an element of reform, is slowly but surely developing itself in De Ruyter. George Knowlton and N. Merritt are impressive mediums, and Mr. David Mitchell, writing, A. V. Bentley interests himself as an inquirer, and attends the circles.

Our friends in De Ruyter are but few at present, but still they are a host. If all Spiritualists and Liberalists were as inflexible and uncompromising in their opposition to bigotry, superstition, and priestly intolerance, this old hobbling, antiquated theology, would soon make its demise.

Yours truly,

A. HOGEBOOM.

#### THE LESSON AS TO WOMAN.

While men are scientific as to the stars, they are still romancers as to one half their own race—women.

Looking over human annals, what lively soul can fail to be impressed with the thought—how many tribes, what numbers of nations, have entered upon the theater of space and time, played and struggled out life's battle, and vanished without in the least contributing to the interests and well-being of their kind?

And especially one-half the aggregate of them—the women—how few have made the least approach toward the fulfillment of that destiny which is possible to their souls!

The plain undeviating lesson from the social narrative of the entire barbaric world is, the lot of women is slavish; and almost so elsewhere.

As is one generation, so is the next; they live and vanish—only repeating the past with but little deviation, and no improvements. Yet woman's cause is man's; they rise and sink together, dwarfed or God-like, bond or free.

Who shall expound this enigma of human life? Tell us of what possible avail are these consecutive circles of life, the measure of which is filled with selfishness, cruelty, desecrating lusts, crushed aspirations and unconsoling suffering? In countless instances, these have not so much as formed a *nidus*, out of which a better life was evolved.

Such phenomena utterly transcend the theory of the optimist, and utterly refuse to be amassed among causes working together for ulterior good; they can never be reconciled with the hypothesis or belief that all things evidence the perfection of design.

It is a gratuitous and essentially chicanery evasion, to say that the life of millions of the race was what it was, because they were ignorant of the laws, obedience to which is said to ensure individual and social well-being; and to say this, while we believe in the perfection of design, is to associate as consistent, ideas absolutely impossible to reconcile. To affirm the existence of "necessary evil," i. e., that certain history is necessary (unavoidable, indispensable) to enact certain effects, is to affirm the absence of any acting power which could dispense with it. Hence he who admits necessity, denies a sufficient or Infinite Providence; i. e., he affirms that a *sufficient* providence is practically wanting.

Without intending it, such people affirm a great truth—a truth which must be perceived in all its dimension before we can devise a procedure adequate to human needs—the truth that the only scheme of an adequate human providence, must be inaugurated by humanity itself—must be essentially a strictly human providence, though not of course purely so, since it is to be that providence which man may (if he will) execute, by availing himself of all the helps and aids awaiting his disposal

within the infinite. To suppose, as men for thousands of years have gone on supposing, that we are endowed with a sufficient providence, irrespective of man's own fabrication of it, is no less unreasonable than to suppose that the earth is able of itself to supply all that advanced agriculture can win from it, because in the first place it yielded meager sustenance to its rational inhabitant, man.

EPOCH.

#### TO-DAY.

BY A. W. BOSWICK.

Up, sluggard, from thy drowsy bed,  
'Tis time thy work were well begun;  
Those seams of gold—those veins of red—  
Are heralds of the rising sun!  
Away, and take thy rusting plow!  
Uplift the fertile beds of clay!  
There is no time for toil but now;  
No promise leans beyond to-day.

Thou child of Genius—gifted one,  
Come forth—the quarry waits thy tread!  
The form thou seest in the stone  
Must rise from out her rocky bed!  
Take up thy chisel—backward throw  
The bonds that on her bosom lay,  
And bid her lips with beauty glow!  
This is thy work; begin to-day.

Miner within the cells of thought,  
Come from thy dream-beclouded land;  
Fair Truth is waiting to be caught  
And molded by thy cunning hand.  
Gather the random shafts of light  
That fall unheeded on thy way,  
And pierce the forehead of the night;  
Arouse—begin thy work to-day!

#### BORN INTO THE SPIRIT-WORLD.

March 5, 1858, after an illness of 15 days, MRS. SARAH WALTERS, wife of John Walters, of Chillicothe, Ohio, aged 47.

Mrs. W.'s disease (strangulated hernia) was of the most unyielding nature. No healing medium being accessible, it gained rapidly on the life-powers, till her Spirit was released. Though suffering the most excruciating pain up to the time of her departure, her exit from the worn-out tenement was peaceful and without a struggle. Mrs. Walters has possessed mediatorial powers all her life; was among the first to proclaim the truths of the new dispensation, and has been used with equal success as a writing, tipping, trance-speaking, and healing medium. During the last three years her time has been devoted chiefly to the removal of disease. Her clairvoyant powers were of the first order. She could examine disease accurately at any distance, requiring no more than the name of the patient to be brought *en rapport* with him. Cures through her agency are numbered by hundreds, many of which were of a more wonderful character than any I have yet seen published. Often laboring without remuneration, and being persecuted by those "who knew not what they did," she led a useful and self-sacrificing life, and has proved a worthy example of those who Jesus says, "shall lay hands on the sick and they shall recover."

On the day of Mrs. Walters' death, S. C. Child, a trance-medium, living twelve miles from Chillicothe, was seized by an influence and propelled to Mrs. Walters' residence, where he learned for the first time of Mrs. W.'s illness. Her funeral sermon was preached through him, in the most eloquent and impressive language. At the grave the Spirits, independent of the medium, and above the heads of those assembled, discoursed the most heavenly music. So clear and distinct were their voices as to be audible to nearly every one present. Mrs. Walters, in the evening, though but a few hours out of the form influenced Mr. Child, and spoke in the most encouraging tones to the husband and friends. She still hovers near, declaring herself not dead, but living in a higher and more real existence.

The following lines were written through Mrs. Walters' hand previous to her death:

J. B. W.

O let me go! my soul is weary  
Of the chaos which bind it here.  
Now my Spirit bends its pinions  
To a brighter, holier sphere.  
Earth hath friends who ever bless me  
With their fond and faithful love;  
But the hands of angels beckon  
Me to higher climes above—

Where I can view earth's coldest sorrows,  
Sin and pain, and bitter tears,  
When its paths look dark and dreary,  
And its hopes are fraught with fears.  
Short-lived are your brightest flowers;  
Soon your cherished joys decay.  
Hark! it is the Spirits teaching  
From the realms of cloudless day.

Hark, dear friends! for songs seraphic  
Now seem falling from the sky.  
'Tis the welcome of the angels,  
Who e'en now are hovering high.  
"We," they say, "have come to bear thee  
To that bright and happy land,  
Where your Spirit, worn and weary,  
Joins that all-progressive band."

## Interesting Miscellany.

## OLIVIA.

BY DR. J. R. ORTON.

The noble Hudson hath a little bay,  
Where a small stream comes in,  
Winding through eastern vales its troubled way,  
With melancholy din.

And in the bosom of the river lies,  
Some twenty rods from shore,  
A fairy island, sleeping, while the skies  
Dance o'er it evermore.

Back from t' e bay, and shaded with old trees,  
An antique mansion stands,  
Whose creviced walls are shaking in the breeze,  
And desolate its lands.

Here, on a time, was held a revel gay,  
Full fifty years ago;  
And the old mansion teemed throughout the day  
With decent pomp and show.

The sun was setting in a sea of red,  
And all around was sheen.  
When the master of the mansion, bantering, said,  
To a girl of sweet seventeen:

"Olivia, dear, a boat you can not row;  
Your best to-day you tried."  
"I can—I can! as I will make you know,"  
She laughingly replied.

"Now, sir, what would you think if from the shore  
Upon the silver bay,  
I, in your tiny skiff, with handy oar,  
Should boldly push away

"To yonder isle of beauty, and retreat  
Before the stars are up?"

"Ah, I would give," said he, "for such a feat,  
This heavy silver cup."

The dance went on, and light the music floated  
The gay assembly o'er,  
When she, the fairest of the throng, unnoted,  
Stole out upon the shore.

The laughing waters 'neath the mellow sky  
Shone like a bed of pearl,  
Bewildering with a sort of witchery  
The fascinated girl.

She sought the boat, elate with joyous breath,  
And pushed upon the billow:  
Ah! little thinking that the wing of death  
In the foam had shaped her pillow.

She gained the isle, and on its yellow sand,  
Like sea-nymph from the rain,  
Shook loose, and bound with flowers from the strand,  
Her silken hair again;

Then broke, as farther trophies of her feat,  
Two wands of crimson willow;  
And sped her bounding bark in her retreat,  
Once more upon the billow.

Meanwhile, the master of the revel stood,  
With light and careless eye,  
And happy friends around in merry mood,  
On his high balcony;

When out upon the river he espied,  
With tiny bark and oar,  
A fairy boatman rocking on the tide,  
And putting in for shore.

At the same moment, nearing his abode,  
He saw a horseman dashing,  
With clattering speed upon the flinty road,  
The iron shoe-plates flashing.

The horseman paused not till he reached the door,  
Then scanned with rapid eye  
The crowd of beauty tripping on the floor,  
And said, most anxiously:

"Where is my sister, dear Olivia?  
Tell me, O tell me where!  
Her mother, dreaming, saw her in the sea,  
A white corpse floating there."

The revel paused—in vain each straining eye  
The lost one sought to find;  
And then it was the truth, unwelcomely,  
Broke on the master's mind.

The music ceased—the ball broke up—pell-mell,  
The dancers sought the beach;  
And as they went their faces pictured well  
The fearful thoughts of each.

The boat was floating off upon the tide,  
Unoccupied and lone;  
Its oars hung useless upon either side,  
The gentle boatman gone.

Then there was wailing on that dismal shore,  
And torch-lights on the wave,  
And the bold diver nerved him o'er and o'er,  
The unfathomed deep to brave.

And all night long, upon the waters tossed,  
His eye with terror wild,  
The brother led the search, and sought the lost,  
As a mother seeks her child.

And there was wailing of an aged pair,  
And sorrow that was dumb,  
When the poor brother, with a stern despair,  
Bore his dead sister home.

## ARTESIAN WELLS.

From a paragraph copied into the *Tribune* of last week from the *Louisville Journal*, it appears that an artesian well has been sunk in Louisville, Ky., to the depth of 1,900 feet, and this is regarded as the deepest well, not only in this country, but in the world. Of the existence of this well we have before seen no notice, and we are now inclined to believe that the statement should have referred to the well lately completed at St. Louis, Mo., which is the deepest in the world of which we have authentic account. If there is one of greater account it is that near Minden in Hanover, or one of the Chinese wells. The St. Louis well, being sunk wholly at the expense of a business firm, affords a remarkable instance of the courage and perseverance with which enterprises involving so much hazard are conducted in this country, that elsewhere commonly rely upon government patronage alone. The famous well of Grenelle, near Paris, was commenced by the French Government in 1833, and in 1841, after several interruptions, a satisfactory supply of water was reached at the depth of 1,832 feet. At 1,500 feet it would have been given up as a hopeless enterprise, but for the appeals made by Arago to continue it. The scientific men of Paris regarded it with great interest, and its completion was considered highly creditable to the nation. The strata passed through were not difficult to penetrate, being the marl-beds, clays, sands and limestones of the Paris Basin.

The St. Louis well was undertaken in 1849 by the Messrs. Belcher, sugar refiners, to supply their refinery with water, but with no suspicion of what it would finally become. The work was continued with several interruptions, until its completion in March, 1854, when the depth was reached of 2,199 feet, and more than \$20,000 had been expended. The time actually occupied in the work was 33 months. The strata penetrated were beds of shale, slates, sandstones, some of them of hard texture, limestones and marls. The water, which is discharged at the rate of 75 gallons a minute, proves to be unfit for other than medicinal purposes, its taste being salty, and its odor that of sulphuretted hydrogen. Its temperature is 73.4° F.

The next deepest well is that of Kissingen in Bavaria, which was sunk for the saline chalybeate waters that are found in the neighborhood. It is 1,878 feet in depth, and the water, when struck at the bottom, spouted forth like a fountain, rising more than 50 feet above the surface. At Charleston, S. C., an artesian well has been sunk by the city government at great expense, for the purpose of obtaining a supply of water for steamboats and for other uses. It has been carried down 1,250 feet, and is so far successful that another well is now in progress close by the first, which it is intended, shall be sunk to the same depth, with a diameter of six inches.

There are several wells of this kind in New York city, but the rock formation is not of a nature to expect very favorable results from them. The deepest is at the United States Hotel, in Pearl-street, 626 feet, and the next that at the corner of Broadway and Bleeker-street, which is 448 feet deep. The proper localities for artesian wells are in the region of the sedimentary strata—where the sandstones, slates, limestones, etc. lie in sheets covering broad areas, and sloping at least in one direction toward the spot where the well is required. The sources of supply are in the higher lands, it may be many miles distant. The waters that find their way among the strata percolate through them and down their slopes to greater and greater depths. They are in the condition of water conveyed in subterranean pipes. Let one of these be tapped by an opening from the surface, and the current flows up the new channel with a force proportionate to the height of the column behind. A limestone region at the surface, with other strata beneath presents favorable conditions for artesian wells. The limestone readily lets the surface water through it, and such tracts are, consequently, subject to drouths. The strata below hold the water, and from these it may be forced upward through an unobstructed channel, like that presented by a straight open tube. These wells are found to be a most valuable means of supplying water to the dry limestone prairies of Alabama. In the western country they will be found equally valuable in numerous localities. They are already successfully introduced in the desert of Sahara and upon the plains called the Llano Estacado, which intervene between New Mexico and the Mesilla Valley, and which must be traversed on the southern route to California; operations have for three years past been in progress under the direction of Capt. Pope, of the U. S. corps of engineers, with the view of establishing a series of the wells along the line of travel. Wells have been sunk over 600 feet deep, in which the water rose 400 feet, and another 860 feet deep in which the water came within 110 feet of the surface.

The benefits to be derived from artesian wells are as yet little appreciated in this country. The Chinese have made use of them from time immemorial, and their method of sinking them with the drills suspended by ropes, is said to be much more expeditious and economical than that practiced by us with iron rods. Their method is successfully introduced into France. The ropes are protected from wear by knobs of wood attached to them at intervals. In certain districts in China, which abound in saline waters, these are brought up by artesian wells, which, it is stated by the missionaries, may be counted by thousands and some of them reach the extraordinary depth of 3,000 feet.—*N. Y. Tribune*.

## SATAN AND THE WOMEN.

Mohammed relates the following story as an authentic and veritable piece of tradition, illustrative of the fact that Satan has duties to perform in the world, and he was never known to be idle and neglect them, viz:

In the day of Mohammed there was an Arab who had a very pretty wife. Satan transformed himself into so accurate a likeness of her husband, that she could not, for the life of her, tell which of the two was her husband. Both claimed her—i. e., the real husband and Satan in his likeness.

The case excited much interest in the neighborhood; but no solution of the difficulty could be obtained. At length the case was brought before His Majesty, the Prophet, for solution. Mohammed, after a little reflection, held up a certain earthen pot, in his right hand, with a spout like a tea-kettle, and said to them both:

"Now, whichever is the real husband, will enter this vessel by the spout, and thus establish his claim to the woman."  
Satan having more capacity in that way than the Arab of real flesh and bones, entered at once into the tea pot, as suggested. The moment he entered, Mohammed closed the top of the spout, and kept him shut in.

But by the time Mohammed had kept his Excellency shut up for a few days in that earthen pot, it was ascertained that the world was getting wrong in its machinery.

Mohammed was therefore constrained to let Satan out of his confinement, to take his necessary place in the management of the affairs of the world; but before restoring him to his liberty again, Mohammed extorted a solemn promise from him, that he would never trouble the "fair sex" any more, but confine himself to what he could do among the "male sex."

CAN A MAN SPEAK FALSELY UPON THE GALLOW!—Popular opinion says he can not, but it is nevertheless a fact that he can. How a man, sane in mind and with the terrible rope of the hangman wound round his neck, can wickedly and brazenly lie, and call upon that God, into whose awful presence he must irrevocably and quickly go, to bear witness that he speaks the truth—how a man can lie, under circumstances like these, puzzles us. But the naked, hideous fact that men have done all this can not be shut out of sight. Return J. M. Ward, who was executed in Toledo last spring for the murder of his wife, confessed to his counsel that he had foully murdered two men in Richland county, several years before. He minutely gave the loathsome details of the black crimes to his counsel, who placed them upon paper just as they came from Ward's own mouth. Yet upon the gallows, prayer book in hand, Ward called upon God to witness that he was guiltless of killing those men, and that he had never confessed the crimes to living men! He admitted that he had killed his wife, but the men, never. And so, with a monstrous lie upon his lips, he died.—*Cleveland Plain Dealer*.

What are we to expect from the Spirit-world, if men go there in the act of committing crime, or when consciously on its brink uttering falsehoods? Will the halter strangle the lying Spirit, so that it will not enter the other plain of life? Does the death of the body change the moral state of the Spirit? We think not, and hence falsehood may be uttered by Spirits. We do not think that modern spiritual intercourse differs from the ancient in this particular. We approve of the course taken by the devotees of ancient Spiritualism in relation to untruthful communications, that is, they did not magnify them, as our enemies do, but discriminated and made use of all that was good. This is the course we have adopted, giving a sufficiency of the untruthful to show the fact. We do not believe men here are made better by magnifying their errors.—*Ed. TEL*.

A SAD HONEYMOON.—Charles Albright was recently tried, convicted and sentenced, in Cleveland, Ohio, for robbing the mail. The *Columbus (Ohio) Gazette* says: "Charles Albright is only twenty years of age, and the events of the past few months will fill an important chapter in his life's history. On Christmas day, he eloped with his landlady's daughter, a Miss German, in her sixteenth year, went to Alexandria, Pa., and was married. An effort was made to keep the affair secret, but it was discovered by the girl's parents, who were highly incensed at their daughter's imprudence. On the 28th of January, Mr. Prentiss, the United States Mail Agent, arrested Albright upon a charge of robbing the mail. He was taken to Cleveland, tried, convicted and sentenced before the United States Court, and upon reaching Cardington, on his way to the Penitentiary, the young wife came aboard the cars to bid farewell to her convict husband. The meeting was a painfully affecting one. She begged him to keep up his spirits, to make a firm resolve to do his whole duty while in prison. She vowed to stick to him, though all the rest of the world should forsake him; 'for,' said she, 'Charles, we are both young; we have years of happiness in store for us, and when your time has expired, we can go to some other land where the offense will not be known, where we can live happily together, and earn an honest livelihood.' The poor girl nerved herself to the task, and as she wiped the tears away from the cheeks of her young husband, she never whimpered. The car was full of passengers, who witnessed the scene with tearful emotion. The conductor, who, at the request of the officers, had kindly delayed a few moments, to give the young couple an opportunity of meeting each other, at last notified them that he could delay no longer, and the whistle gave notice that the cars were about starting. 'Keep up your courage like a man, Charles,' said the fair heroine, and as she kissed his cheek, she turned to leave him; but, overpowered by her feelings, that she had thus far kept under control, she fell fainting in the arms of the bystanders, who carried her gently into the station-house, and the cars rolled over the rails with increased speed, to make up for the detention."

STRANGE PHENOMENA.—The *Butler American* of Wednesday, says: "Strange noises in the air, resembling thunder, have been heard at intervals during the last ten days, in various parts of the country. In some places, it is alleged, fiery substances have been seen flying with great velocity, and the concussion was so great as to shiver the earth quite perceptibly." The Kittanning, Armstrong county, *Free Press* says: "On Thursday morning, at about 8 o'clock, a noise resembling the firing of cannon, which lasted about two minutes, was heard by many of the people throughout the county. Here, in Kittanning, almost every person heard it, and at Apollo, we are informed, it made the houses tremble. Was it an earthquake?"

ELECTROTYPED PEARLS.—The Japanese are famous for their electrotype pearls, which are said to be made in the following way: A quantity of oysters and mussels are collected, when their mouths are forced open, and a copper plate, from one-quarter to three-quarters of an inch in diameter, bearing a stamped impression of the image desired, is placed within. The oyster is then replaced in the water, where they are allowed to remain from twelve to fifteen months, during which time the oyster is irritated by the copper-plate, to alleviate which a coating of pearl is formed over the surface of it.

CURIOUS WILL.—The will of Gov. Blatchett, of Plymouth Mass., proved in 1783, contains the following clause: "I desire my body to be kept so long as it may not be offensive, and that one of my toes or fingers may be cut off, to secure a certainty of being dead. I further request my dear wife, that as she has been troubled with one old fool, she will not think of marrying a second."

CATHOLIC FAIR.—The entire receipts of the fair at Washington Hall, by the ladies of St. Peter and St. Paul's Church, were \$1,400; profits, \$1,250. The proceeds are to be appropriated to aid in procuring a home for the Sisters of St. Joseph, attached to that church.

A HORRIBLE case of spontaneous combustion is reported as having just occurred at Cairo, Ill. A man named Faxon, suffering under delirium tremens, entered a saloon and called for a glass of brandy. Immediately after drinking it his breath came in contact with a lighted match in the hand of a bystander and in tantly took fire, and burned for nearly two minutes, when death ended his tortures.

ANTIQUITY.—The *Portsmouth Gazette* is publishing extracts from the ancient records of that town, among which the following occurs, September 25, 1662: "Ordered that a cage be made or some other means invented by the Selectmen to publish such as sleep or take tobacco on the Lord's day, out of the meeting, in time of the public exercise."

A GREAT RESPONSIBILITY.—Rev. Sebastian Streeter, who is seventy-four years old, has married 4,169 couples. Who would wear his crown in this respect?





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